

The argument of the Epistle of Saint Paule to the Colossians by Des. Erasmus of Roterodame.



He Colossians are a people of Asia the lesse, dwellyng nigh unto the Laodicians. Them had not the Apostle Paule him selfe seen, as whiche were instructed in the fayth of Christ, either by the preaching of Archippus, or (as S. Ambrose sayth) of Epaphras, who were with this matter put in trust. In great jeopardy were these people by reason of false Apostles, whiche labored to bring them into a very pestilent opinion, teachyng them that the sonne of God was not the meane and autho^r of saluacion, but that al menne haue accessse and entrie unto the fater by the healpe of Angels. These men sayd further that so al muche as in the tyne of the olde testament all thynges were done by the ministery and seruice of Angels, that Christ the sonne of God was neither comen doun into the peareth, nor would come. Beside this the same teachers with Christes doctrine myngled Jewishnes and superstitious Philosophie, obseruyng and kepyng certain pointes of the lawe, superstitiously also honouryng the Sunne, the Moone, and starres, with luche other smal trinkettes of this wold, beatring the Colossians in hand that they wer also bound to do the same. Them biddeth Paule to rememb^{re} they^r profession, evidently declarynge that whatsoever they had vntil that tyme obtained, was geuen vnto them by none Angel, but by Christ the creator of Angels, that he onely was head of the churche, and that saluacion shuld at nomans hand be sought for, but at his, in whiche treatise he also defendeth his owne autho^ritie, against luche as laboured to empayze it. After whiche he geueth them diligent warnynge to take hede, lest they be deceued with þ high wordes of false Apostles, or forged visions of angels, and so by meane therof fall either to Jewishnes, or els into the superstition of Philosophie. All whiche pointes Paule in the two fyfth chapteres entreateth of. In the other two he exhorteth them to vertuous and godly luyng, namely geuyng rules, how the wife shoulde vse her selfe towarde her husband, how the husband againe shoulde vse his wife, after what sorte the fater shoulde be towarde his childdren, and the childdren likewyse towarde they^r fathers, the seruautes to they^r maisters, and the maisters to they^r seruautes. The last part, sauyng that he warneith Archippus of his duetie, is all spent in commendacions. This Epistle was written out of prison in Ephesus, & sent by Tychicus, as Paule him selfe in this present epistles saith. The latine argumentes shewe, that it was also sent thither by Onesimus, for so him selfe w^{it}eth also in the last chapter. The Greke titles record, that it was sent from the cytie of Rome, and in deede thence sent he Onesimus, whom Paule beyng prisoner there had made a christian man.

The paraphrase vpon the epistle of the Apostle saintc Paule to the Colossians, by Des. Erasmus of Roterdame.

The fyfth Chapiter.

The texte. Paule an Apostle of Iesu Christ, by the wyll of God and brother Timotheus. To al
saintes, whiche are at Colossa and bretren, that beleue in Christ.



Aule an Ambassadour of Iesus Christ,
and that not by any mans ordinaunce, but by the
wyll of God the fater, and Timothe, whom for
perkite consent in preachingng the gospel I counte
as my brother, to the dwellers at Colossa, whiche
haue both a confidence in Iesus Christ, and also
accoydng to his doctrine liue a holy life, nowe
throught like kynde of profession becomen our
dearely beloued bretren.

The texte. Grace be vnto you and peace from God our fater and the lorde Iesu Christ.

Grace and peace be there among you from God our fater, that as ye
are freely reconciled vnto him, ye may likewyle euuen as bretren that
haue one comen fater, one towarde an other of you alwaye noysome
mutual vnitie and concorde.

The texte. We geue thankes to God the fater of our lorde Iesus Christ alwayes for you in
our prayers. For we haue heard of your fayth in Christ Iesu, and of the loue whiche ye
beate to all saintes, for the hopes sake whiche is layd vppon us for you in heauen, of
whiche hope ye haue heard before by the true worde of the gospel, whiche is come vnto you:
euuen as it is fructful (and groweth) as it is also among you, frō the day in tyme whiche
ye heard of it, and had experiance in the grace of God throught the truthe, as ye learned
of Epaphia our deare felowe seruaunt, whiche is for you a faythful minister of Christ,
whiche also declared vnto vs your loue whiche ye haue in the spirite.

And albeit it hath not yet hitherto been my chaunce to see you, yet in
my continual prayers made to God, and the fater of oure Lorde Iesus
Christ both for your sakes I geue him thākes for his benefites bestowed
vpon you, and desyre him also dayly to encrease the same his giftes, and

We haue also to preserue them, after þ by Epaphia we heard of your fayth, wherby
my trust is, ye shalbe sauied, not by helpe of Angels, but throught the free
bounteousnes of our Sauour Anoynted, by whō it hath pleased God the
fater to geue vs al goodnes.

For him both Anoynted would he haue
to be called, because of him al shuld receiue helth, & Sauour, because no
man shoulde elsewhere looke for saluacion. And by him not onely perceiued
we & vnderstode your confidence in him, but also your charitie loyned ther
with, whiche as Christ gaue example, ye beare towarde good people, earnestly
mindyng to do for them, not for any hoope of auantage, that ye
thinke to receive therby, but in hope of the euerlasting life, whiche ye wel
knowe

knowe is layde vp in heauen for your godlynes. And surely to this trust
 are ye broughte throughte the preaching of Christes gospell, whiche ye
 perlude your selfe to be a doctrin of suche trueth, y albeit it make great
 promises, & suche as never were heard of before this tyme, yet for so much
 as God is the autho: of them, ye thinke that the same cannot be but true.
 And as the same gospel throughtout all the world hath been dayly more
 and more enlarged: so is it now come to you, euery day growyng and en-
 creasyng, more and more plentifully spreadding it self abroade, bringyng
 forth the fruite of good wokes, whiche freely growe out of christian
 charitie, as it hath done in you, growyng styl from better to better, even
 synce that tyme, wherin ye fy:st heard and knewe, that throught the free
 goodnes of God all their synnes are forgeruen, whiche beleue the gospel,
 if to they: right sayth they adioyne pure & unfained charitie. For so were
 ye taught by my dearely beloued felow in seruice, and messenger of trutte
 Epaphras, who hath among you sincerely done myne office, after suche
 sorte in Iesus Christes behalfe preaching the gospel, that he hath in all
 pointes been found without corruption. As I therfore by him taught
 you, so by him againe understand your good wyll againe towarde vs,
 not meanyng suche vsuall good wyll, as that is, when men wishe well to
 to they: frendes and acquaintance, but a spiritual and heauenly fauor,
 wherwith we vse to loue all suche, by whom the glorie of the gospel is set
 forth and stablished, though we with our bodily ipen never sawe them.

Whiche also
declared unto
vs your loue
which we haue
in the spirite.

For this cause we also, euyn synce the day we heard of it, haue not ceased to praye ^{The texte.} for you, and to desyre that ye might be fulfilled with the knowledge of his will, in all
 wisedome and spiritual vnderstanding, that ye might walke worthy of the lord, that
 in al thinges ye may please, beynge fruitful in al good wokes, & encreasynge of knowledge of God, strengthened with all might, through his glorious power, vnto al pacience
 and long sufferyng, with ioyfullnes, geyng thankes unto the father, whiche hath made
 vs meete to be partakers of the inheritance of saintes in light. Whiche hath delivereded
 vs from the power of darkenes, & hath translated vs vnto the kyngdome of his deare
 sonne By whō we haue redempcion through his bloud, euyn the forgeruenes of sinnes,
 whiche is the image of the invisible God, fy:st begotten of al creatures, for by him were
 all thinges created, that are in heauen, and that are in earth, visible & invisible, whe-
 ther they be maiestie or lordship, either rule or power. All thinges were created by him
 and for him, and he is before all thinges, and by him all thinges haue ther been.

And for this cause we againe not as one vnworthye of this your fauor,
 heartely loue you againe, though I never sawe you, by and by euyn frō
 that day wherin we were fy:st certifyed of your fayth and charitie, in my
 dayly prayars callyng vpon God for you, and with seruient petitionis bes-
 lechyng him, that it may please him in you to make perfite and to bring
 at full suche giftes, as he hath begunne to geue, that ye bothe may more
 throughtly knowe his pleasure, beynge taught neither by worldely wise-
 dom, nor yet by any supersticious and vaine perlusion of some men, but
 by a spiritual wisedome and policie, wherof as ye haue already gotten a
 good part: so would I wishe, that ye lacked nothing, that ye may in such
 godly perfection passe ouer your life, that the same be to gods hono: and
 in al pointes also please him, letting no good thing vndone, for so doyng
 is the meane to please him.

ye might be
fulfilled with
the knowl-
edge, &c.

The paraphrase of Erasmus upon the Epistle

Soz to geue onely a credence to the gospel is but a beginnyng to saluation, but the same is with godly and holye w^okes made perfite and full. Soz suffiseth it to haue learned th^{rough} p^{re}aching of the gospel, that God th^{rough} his sonne Iesus Christ is the autho^r and w^{or}ker of saluation, vnlesse by the same knowledge ye growe vpp and bring foorth the frutes of christian charitie, continually p^{ro}fityng from better to better, so surely, constantly, and manfully standyng in them, that neithet violence nor stozme of persecucion dr^{ive} you out of y^e right course, for whose perfourmaunce surely ye nede great assistance and strength. Of strength of oure owne powers we cannot assure our selfes. God it is, whiche must geue it, to the ende that the whole glo^ry of all suche thinges as are by vs valiauntly done, may be geuen againe vnto hym, whiche of his goodnes entrycheth vs with great pacience and long sufferyng to endure & abyde soz Ch^{rist}es gospelles sake all suche troubles, as may in the meane tyme befal vs. In whiche persecutions suffering it is not enough to be strong without all feare, but rather be semethit vs, euen ioyfully & with a good courage to vndertake & suffer them, geuyng thankes to God the fater, who hath vouchsaued to call you to suche honour, that wheras hereto^r ye w^{or}shipped deuils & idols, ye are now of his goodnes called vnto the felowshippe of the Jewes, whiche by reason that they w^{or}shipped the true God were in comparison of you, holy, whiche hath also vouchsaued to cal you to the enheritaunce of life euerlastyng, in hope wherof al thinges whiche in this w^{or}ld either feare o^r flatter vs, must be despised, both soz that he hath geuen you wanderyng before in the deepe dungeon of ignozance, the lght of the gospel, and soz that also ye whiche hereto^r were vnder a vile and slauishe bondage subiecte vnto the tyzanny of the deuil prince of darkenes, are deliuert thence and conueighed into the kyngdome of his most dere^r beloued sonne, to thentent, that ye beyng soyned in to his body shold with hym enjoy one kyngdome.

Wherin suche as are th^{thal} to synne, haue no place, and therfore hath God by his sonne made vs free, by wh^o the sinnes of our elde life are soz geue. So that now his are ye becomen, by whose benefite & mercy ye are resto^red. Consider now, how good a chaunge ye haue made. Before your reconciliacion ye were membres of the deuil, now are ye planted into Ch^{rist}es body, whose dignitie is so great, that he is the image of God the fater, whiche fater dwelleth in lght, whervnto no man can come, whiche is such^e as can be seen of no man, though after a certaine sorte he be th^{rough} the sonne seen, whiche to the fater is in all pointes ver^e like & equal. Soz neither is the sonne lesse w^{yl}e, no^r lesse of myght, o^r of lesse goodnes than is the fater. Soz of late dates receiued he these perfeccions, but euerlastyngly before any thyng was made, was he the image of his euerlastyng fater, not made, but bo^rne of hym, by wh^o all thynges are made, and by hym, whiche onely hath no beginnyng.

He therfore of hym selfe begotte his sonne, and by his sonne, and with his sonne made and create al that is either in heauen o^r peareth, both that may be seen and not seen, the verye angels selfe not excepted, no not the chiese of them, whither they be maiesties, lordshippes, rules o^r powers.

Strenghted
with al might
through his
glorius po-
wer, &c.

Whiche hath
made vs mere
to be parres
hers of the
inheritaunce
of sanctes in
lght.

For by him
were all thing-
es created.

And albeit these orders and powerts farre exceede all other creatures, yet
ace they passing measure vnder hym, to whom ye are ioyned: forasmuche
as whatsocuer is made, must to his maker nedes be inferior. Now are al
thinges not onely made by Christ, but also by hym gouerned & preserued,
in whiche pointe he is also to his father like & equal. Now was the sonne
begotten after other creatures, but was before al other thinges, by whō
al thinges haue they; beyng, and shoulde without hym perishe, were they
not by hym maaintained. Thus see ye the excellencie and preeminance of
Christ, whiche thing I tel you of, lest any manne of Angels thinke moare,
than he shoulde.

And he is the head of the body, even of the congregacion: he is the beginning and The text.
fift begotten of the dead, that in all thinges he might haue the preminence.

And lest perauenture his gloriouſ and excellent maiſtie ſo feare you
away from hym, that to alſpite and come vnto the fauor of God the father
ye thinke it necessarie to ſecke vpon ſome other moane, heare againe and
learene to knowe, how good he is. Christ is in ſuche ſorte chiefe ruler and
Lord of Angels, as I layd, that he netheleſſe vouchefaueth alſo to be
head of the churche, whom he hath ſo ioyned vnto him, that it cleaueth &
is coupled vnto him, even as the natural body cleaueth vnto the head.
Whatsocuer therfore is alreadye done in the heade, the ſame muſt to vs
be comen.

He fyſt of all other roſe againe from death, not to the intent he would
be immortall onely hym ſelue, but to the ende he might enhaunce vs his g̃nyng and
membres to the fellowship of his immortall life. Looke what is in the fyſt of the dead, at
fruites of grayne offered, the ſame is generally in the whole heape. He
is in dede p̃nce and authoř of reſurreccyon, and ſo ſhall we through hym
also riſe againe. And as among thynges create he is chiefe, in ſuche ſorte
yet, that hymſelf was not create and made: ſo is he in reſtoryng creatures
chiefe, ſo that as we are for our beyng & byþt bounde vnto his goodnes:
ſo ſhould we for oure ſeconde byþt the baptisme to liue euerlastyngly, be
muſche moare beholding vnto him.

For it pleased the father, that in him ſhould all fulnes dwelle, and by him to reconſile al thinges vnto him ſelue, and to ſet at peace by him through the bloud of his croſſe. The text.
both thinges in heauen and thinges in peareth,

For ſo hath it pleased the father, that the ſonne ſhould with all fulnes
of godly power and goodnes be replenished, which ſhould in him ſo abide That in him
and dwel, that we ſhould nede no where to borowe any thyng, ſynce the fa- Should all ful-
ther neither wyll nor can do any thyng but that the ſonne can do and will. nes dwelle. &c.
And ſyly the fathers pleasure was, that ſo it ſhould be, it beleimeth not vs
curiouſly to demaunde and ſetche whÿ, ſynce it can not be but best, what-
ſocuer his wiſedome hath once deſcreed.

This wyle to do (I ſay) God the father thought beſte, bothe for oure
weale and ſaluation, and moſt for his owne gloz, to reconcile al thinges
vnto him, not by the ministerie of Angels, but by his owne ſonne, whiche
with his bloud ſheddyng, and tourmentyng vpon the croſſe, ſhould abo-
aaa.iii. liſhe

The paraphrase of Erasmus vpon the Epistle

is the synne, whiche broke the peace and concorde betwixte heauenly and earthly creatures. & set all thinges at peace, bothe heauenly & earthly, makyng them in Christ to agree together, and to be at an vnitie one with an other.

The texte. And you whiche were sometyme farre of and enemies, because your myndes were set in euil workes, hath he now yet reconciled in the body of his fleshe, through death to make you holy & vnablemeable, & without fault in his owne sight, if ye continue godly and stablished in the fayth, and be not moued awaye from the hoope of the gospel, wherof ye haue heard, how that it is preached among all creatures whiche are vnder heauen, wherof I paulc am made a minister,

Of this numbre so reconciled are ye now becomen, ye, (I saye) whiche in peces past were in suche sorte straungers to God, that in stede of him ye worshipped images of deuils, not only wilfullly dissentynge from him, but also vling your selfes as his cruel aduersaries, whom he hath yet to him selfe reconciled beyng suche as neither looked for so much at his had, and muche lesse deserued it, and made of you his enemies, his frendes & sonnes, not by the ministery of Angells, but by the bodily death of his onely begotten sonne, whom for that purposse his pleasure was, that he shuld take our mortall fleshe vpon hym.

And because there can be betwixte God and synners no peace, it hath pleased him stely to forgoe al the offences of our former life, to thentent he would in his sight make you holy, vnablemeable, and faultles. Who I pray you can lay your olde debtes to your charge, if he be once contented. And surely contented wyl he be, if once vpon his ffe receyving of you vnto the fayth of the gospel, ye continually avthe in your profession, & leaning vpon this sure and sounde foundacion shewe your selfes so stedfast and stable, that neither man nor angel be able to moue you fro Christ, of whom ye must hope to receiue all suche giftes as the gospel promiseth, wher vnto ye gaue credence, whiche hath not onely been preached vnto you, but also to all nations contained vnder heauen.

Unstedfastnes it is to fal awaye fro that, whiche ye haue once allowed, an impudent and a shameles point to reken and coumpte that thing for vaine, in belief wherof al the worlde agreeeth, and finally to fist from that wholc preacher and minister I paulc am, whiche would not leue and forgoe mine owne countreys law, & chaunge it with the gospel of Christ, were I not fully persuaded, that this geare is heauenly and commeth fro God.

The texte. Now for I in my sufferinges for you, & fulfil that whiche is behynd of the passions of Christ in my fleshe, for his bodies sake, which is the congregacion; wherof I am made a minister, according to the ordinaunce of God, which ordinaunce was geuen me vnto you warde to fulfil the worde of God, & ministerie whiche hath been hid synce the world begunne, and synce the beginnyng of gentiles, but now is opened to his sanctes, to whom God would make knownen, what the gloriouse riches of this misericorde is among the gentiles, whiche riches is Christ in you, the hope of glory, whom we preache, warnynge all men, and teachyng all men in al my sedome, to make all men perfite in Christ Iesu, Wheril I also laboure & strive, euer as farforth as his strenght worketh in me mightely,

Now am I so thoroughly persuaded, y the gospel is a thyng of trueth, that I not onely am so farre from beinge ashamed of; repenyng my selfe therof, that I wyl also joyfully suffre, & coumpte stripes, empyslment and

and chaynes, euen matier to retoyle and gloze of, whiche to tormentynges I
endure not for any offence of myne, but suffer them for your weale, whom
I saye, though the Jewes never so muche laye nare, haue no lesse righte
to the benefite of the golspell, than haue the Jewes themselues. And why
should I not lase, that I for your weale suffer, for whom Christ suffcreth?
Why should the Apostle be lothe to do that, whiche Christ our p^rince and
maister disdayned not to do? Christ suffered for vs not onelye in his owne
body, but also in maner sufferereth in oures, euen as one supplying and ful-
filling by his ministers such thynges as myghte in his afflictions seeme
vnprefecte, not that his death of it selfe is insuffficient, but because the af-
flictions and punishmentes of the head and members, of the p^rince and
ministers, are in maner one. These punishmentes the greater and mo^re be-
hemente they be, the mo^re redounde and make they to the fulnes and per-
fection of your saluacion. And not for your saluacion onely, but for þ weale
also of Christes whole body, whiche is the churche, do I the office commit-
ted vnto me, for to me is committed the cure and ouer light of the congre-
gacion. For Christe hath set and placed me in his stede, and hath deliuered
vnto me the custody of his owne bodye, specially for that p^ostion, whiche
is of the Gentiles to be receyued to the golspell, to the intente I should v^r
my laboure supply that, whiche he seemed to lacke, and to publyshe þ, which
was so many hundred yea^res before this tyme hidden from the Gentiles,
and to teache, that not only the Jewes, but the Gentiles also haue through
sayth an entry into this welthy state of the gospel. This to do was by god
long since purposed, but yet was this his purpose hidden vntill this tyme
from the w^olde, and is nowe through my preaching opened to all suche,
as forsayng they, former vngraciouse lyke embrace þ doctrine of Christ,
to whom it hath pleased god to declare, howe glorious his tyches is to-
warde vs, when by publyshing this his so long hidden misterie the whole
w^olde perceyueþ, howe that free saluacion, whiche men firste thoughte
was offered onely to the Jewes, is nowe commen vnto al nations, & that
the kepyng of Moyses lawe is not requyred, but sayth onelye, so that men
doubte not of the promises made in the golspell. In stede of all suche thynges,
wherin the Jewes haue had a foolyshe confidence, Christ onely is for
you sufficient. If he be in you, ye haue no cause to be sorwe of the hope ye
stande in, beynge both sure ynough, and also through hym gloriouse, who
of hymselfe wyl vndoubtedly perfourme, as muche as he hath promised.
Hym preache we of, and not Moyses nor aungels, aduertisynge & teaching
not onely the Jewes, but also all people of the w^olde, and in so doong lea-
uyng nothyng vntouched, which appertayneth to the wisdome of the gol-
spell. And this do we to the intent all men shold vnderstand, that whither
they be circumcised or not circumcised, they, weale is in nothyng els to be
set, but in Christ Iesus. To b^ryng whiche sayth into mennes myndes I
in suche so^rte labour, that for auauancing therof I thynke it not paynfull
to put my selfe in so manye iepardies and perilles, which are in dede mo^re
weightie, than our weakenes is able to abyde & suffer. But strong & migh-
tie is he, by whose ayde and mayntenanc^e I do these actes, who also wh^e
nede requireth, with working of myacles by vs, b^ryngeth my preaching
in credence.

Nowe Ioye I
in my suffis-
tige for you
etc.

For his be-
des sake
whiche is the
congregacion.

Whome we
preache, wher-
ynge all men
and teaching
etc.

The paraphrase of Erasmus vpon the Epistle

The ii. Chapter.

The texte. For I woulde that ye knewe, howe great care that I haue for you and for them that are at Laodicia, and for as many as haue not sene my person in the fleche, that they heretes myght be comforted when they are knyt together in loue, and in al riches of full understanding, for to knowe the mystrie of God the father, and of Christe, in whome are hidde all the treasures of wyldeome and knowledge.



Ad this muche haue I sayde, (ye Colossians) not to bothe my self vnto you, but because I couete, þe shoulde knowe, howe carefull I am, and what iepardies I put my selfe in, not only for suche as I haue presently taught the gospell vnto, but for them also, whiche by lyghte know me not, especiallly for you and the Laodicians, whom though I never sawe with my bodily ipen, yet see I them continuallye with the ipen of my hearte, glad of your encrease & furtheraunce, fearful if I espye your entiernes and godly condicions either to be in ioperdie or to be inconstant & wauer. Now is it for my selfe so greatly auayable, that suche as never sawe me, know what labours & paynes I take for them, as it dothe auantage them. for by my penyfenes, by my iepardies, and afflictions are they more pricked furth and enlozed to consent and cleave moxe together in godly charitie, lyke þ members of one body knyt and surely mortised, wherby also menne moxe clearely perceyue and moxe certaynely beleue the bountifull goodnes of god the father toward all mankynde, pea toward al creatures, abundantly flowing abrode, by openyng nowe throughe Iesus Christe the secrete mystrie, which hath hitherto bene hidden, whiche is, that besyde hym onelie we shoulde desyre no woldly wyldeome, be that never so great, whiche the wylde Philosophers promisen, or teachers of Moses lawe, or anye suche as bothe that they by speakyng with aungels are taughte, for al muche as in hym alone are contayned and hidde all the treasures of wyldeome and fruytful knowledge. Of this fountayne maye we easly dñe, al muche as is to perfite saluacion reuyzed.

That they,
 heretes might
 be comforted.
 etc.

The texte. This I saye leste any man shoulde begyule you with entising wordes. For thought I be absent in the fleche, yet am I with you in the spirite, ioying and beholding yowre oder, and your stedfast fayth in Christe.

These poyntes for this ende thought I it good to warne you of, because ye shoulde with all diligence take heede, least any beyng instruct with woldly wyldeome agaynst the playnes of Christes gospel, blynde and deceyue you with falle tales, beyng yet suche tales, as haue a colourable apparence of trouth and lykelynes. for so are the wylde men of this wold w capcouse and subtile reasons of theyre iuencion wont to entangle simple people, of whiche sorte I know that some there are among you, watching how they maye corrupte your fayth.

for

For albeit I be absent from you, and see not presently, what is done ^{Thoughts} ^{be absent in} there, yet am I in mynde among you present, with all my herte receyng ^{the like, &c.} to see the good order and condicione of your lyfe, and therwith the soundnes and strength of the sure confidence, whiche ye haue in Iesus Christ, to whome ye haue once wholy commytted your selues.

As ye haue therfore receyued Christ Iesu the lord, even so walke ye in hym, so that ^{The texte,} ye be tocke and buylde in hym, and stablyshed throught hym, as ye haue learned; and therin be plentuous with geupung thankes.

Nowe remayneth this, that ye vpon this good beginnyng continue and profit moze and moze, and as ye haue once receyued and beleued, that Iesus Christ our lord is all goodnes, the head and welspring of our felicitie: so let all your lyfe agree and consent with your fayth and professi- on, prouiding always that as ye are throught baptism grafted into hym that ye lybewyle aside in hym and gather strength. And as the sure and strong foundacion of the doctrine of Christes gospel is once alredy layed in you: so labour ye to buylde vp ther vpon such a worke, as is for such a foundacion mete and conuenient. And take hede, that ye waue not this waye or that waye, as every blaste of newe doctrine moueth you, but stade stedfast and stable in that ye haue once learned, and endeuour not only to stande stedfastly, but also to encrease euery daye from better to better, that your fayth and fruities of godly lyfe beyng dayly moze and moze augmented ye maye always haue some newe thing to gyue god thankes for, who ye must in dede thanke for all that is by you well done.

Beware, lest any man spole you through philosophy and disceitfull vanitie, after ^{The texte,} the tradition of men, and after the ordinances of the worlde, and not after Christ.

Suche as would bryng you fro your simplicite, watche busely, watche muste ye on the other syde lykewyle, least beyng as it were enchaunted with the copall and glyttering appatences of they; philosophy, ye be fro your sound fayth alredy and brought to the vapne deuiles of men, and so become as it were a spoyle or praye for your aduersaries, as ye shall vndoubtedly be, if ye turne from the truthe of the gospel, and be led with the rules of mennes onlye makynge, whiche stande in suche thinges, as maye with our carnal eyes be sene, and in the grosse pointes of this world, wher as Christes doctrine is heauenly and spirituall, and teacheth the righte and trewe religion, whiche standeth in myndes, and not in meates and drynkes, no; in bodily apparell, no no; in keþing of dayes, no; yet in was- shyng of handes, whiche thynges to trewe religion make nothing. But the pointes withdraw vs rather fro Christ, and deuide vs fro the welspring, from whence it were mete we sought for all grace and goodnes.

For in hym dwelleth all the fulnes of the Godhead bodily, and ye are complete in him: whiche is the head of all rule and power, by whome also ye are circumcised with circumcision whiche is done with out handes, forasmuche as ye haue put of the synfull bodye of the fleshe through the circumcision that is in Christ, in that ye are buried with hym through baptism in whome ye are also cysen agayne through fayth, þis is wrought by the operation of God, whiche raysed hym from death.

^{And disceitfull vanitie after the tradition of men.}

The paraphrase of Erasmus vpon the Epistle

In him dwel-
lith all þ ful-
nes of þ god-
head boþþe.
it.

For into hym are not some certayne gisþes detiued, as ouþe of the ty-
uet a little water runneth into the dyche, but in hym resteth and dwelleþ
corþoþally the hole fulnes of the godhead, so that þf þe haue hym, þe nedeth
not to feke either for the shadowes of Moþes lawe or the subtile conuey-
aunce of woþdly wiþdome. The trouþh is playnly delyuerted vþ, as al out-
fences beare recorde, no nedeth haue we to feke for figures or doubtfull pþo-
mis. Syncwe are once grafted in Chþste, and framed into one bodye
with hym, why shoulde you elþwher loke to haue any thþng? For since he
lacketh noþyng, þ would haue all his treasure cõmen to al men, through
hym & in hym needeth must þe be made compleþ, whiþhþt þe lacke wiþdome
or power. For as he is the welsþping of wiþdome, whiþhþt can neuer be dyp-
ed vþ, so is he the heade of all power & rule. Noþ is ther any power, no not
of the hyghest orðer of Aungels (I say,) but that the same to hym boweth
his knees. Jewes paradiuþtre endeououre to bring you in minde, that it
is a weightyne inatiþ, to haue you circuþcised, as they be, as though the
state of mannes body and luche externe thinges brought vþ into goddes
fauour. But rather be in this persuaded, that whosoeuer haue Chþst, en-
sþope with hym all the gloþie and commendacion of circuþciston. And who
so haue not Chþste to them is all theyþ circuþcision wayne and vþpþof-
table. They haue but the shadow of circuþciston, ye therof in your soules
haue the verþe truthe. For syþe the Jewes circuþcision meaneth, that
grocþ and carnall desþers, should be cut out of al theyþ soules, which now
loke for noþyng but heauenly thinges, vncircuþcised needeth must they
be, whiche with couetous myndes stiþ labour to haue moþe, which please
their beþyes, whiche vþ enþ & malice pyne a way, which bayngloþiously
feke for woþdly pþapse, & desþapse of heauenly rewardes. But þe contrarie
are thþrough Chþst verþy circuþcised, not with that circuþcisiþ, which is
done with mannes handes, but after a spirituall kynde of circuþcision.
Noþ haue ye a little piece onþe of the carnall man parced awaye, but from
you is cut the whole bodye defyled with syn, and all corrupted with car-
nall lustes, & that thþrough the spirituall circuþcision of Chþst Iesus. For
as he dying forþloke his bodye, that was subiect to death, a tryþng againe
recepued a body, whiche coulde not dye: so are ye in baptisme thþrough the
spirituall of god with hym spirituallly dead, castyng of all the synnes of your
olde lyfe, and not only deade with hym, but also buried with hym. For whþ
synfull desþers are kyld, perfite quyvetnes of mynde foloweth. And after
suche forþgoyng of your bodyes, which were thþral to sinne (whiche sinne is
the very death of the soule) ye are thþrough Chþste with hym risen agayne
free from synne, noþ for your deserþtes, but only because ye stedfastly beleue
in god, who by his mightie power restored Chþste agayne from death to
lyfe, and that he also in you by his power worketh, that vpon free remissiþ
of all your sinnes thþrough the death of his sõne, ye shoulde hencefurþ the
lufe with him subiect to no sin, but thþrough innocent & vþrighte life make
haste forþwarde to the life, that shall neuer haue ende. Thaþkes then should
god the father haue for all suche thinges, whiche he thþrough his sõne gy-
ueth you. Nothing auauntaged it the Jewes, because they were circuþ-
cised, and vncircuþcised to you which are Gentiles, was no hinderaunce.

In whom þe
are also rþcþ a
gain through
þayþ. it.

But

of S. Paule to the Colossians. cap.ii. fol. vi.

But to be vncircumcised was therfore a deadly lacke, because ye wer whiche
ly gyuen to groce and wycked desyres and therby subiecte to death, or rather
because ye were without the grace of god, who is the lyfe of mannes
soulc, ye were spirituallie deade.

And ye when ye were dead through synne and through the vncircumcision of youre The texte;
fleshe haue he quickened with hym, and hath forgyuen vs all oure trespasses, and hath
put out the hande wrytynge, that was agaynst vs, contayned in the lawe wryten, & that
hath he taken oute of the waye and hath fastened it to his crosse and hath spoyled riu-
le and power, and hath made a shewe of them openly, and hath triumphed ouer them in
his owne persone.

This kynde of vncircumcision, I saye, was to both sortes of vs comen,
whiche god hath with his holy spirite cutte of and taken away forgyuing
vs all oure synnes, and in suche sorte forgyuyng them, that we are oute of
the leoparde of hauyng the same offences any moze hereafter to be layed
vnto oure charge, because we haue aduisedly sworne to be obediēt to Mo-
ses lawe, for breache wherof oure aduersary the deuyll myght haue an ac-
tion agaynst vs, as agaynst men bounden by theyr owne hande wryting. 3d bath put
d in the hande
wryting it
was agayns
vs, &c
Yea the olde obligacion, by ryght wherof the deuyll sued vs, hath Christe
rased oute, assone as we professed the fayth of his gospell, thōough whome
the offences of our olde lyfe are forgyuen, so that the same are layed to no
mannes charge. For whatsoeuer myght of vs by ryghte of this wrytynge
be requyred, that same hath Christe for our sakes payed vpon the crosse,
where the wrytynge was rente, to ne, and bterly cancelled. For haue we
nowe anye cause to feare the tyrannye of Satan, sinc Christe hath in the
crosse by his death vanquished the authour of death, and therby deliuer-
ed vs, triumphantly subduyng all the powers and rules of deuylls, ca-
tyng vs into his heauenlye kyngdome, as though he had bene a ryche
p̄ice or botye. For then declared he them freely and playnly to be ouercō-
men and vñhatynsed, when that in sight bothe of men and aungels, he ca-
tyed vs about as it were in a triumphe, shewynge that our enemys were
subdued and put to flyght, not by the ayde of aungels or men, but by his
owne myghty power, what tyme he vpon the crosse hanged vp so roiall a
lygne of victoře, and that in suche a hyghe place, wheras euery manne
micht see it. Only take heede to this poynt, that ye no moze fall into youre
olde synnes.

Let no man therfore trouble youre conscience about meate and drynke or for a picce of an The texte.
holy daye, or of the newe Moone, or of the sabbath dayes which are shadowes of thin-
ges to come; but the bodey is in Christ.

Feare not, least for disp̄isynge the ceremonies of Moses lawe any man
condeyne you, either for meate or drynke, be it cleane or vncleane, or for
not puttynge a difference betwixt holye daye and wōrkynge daye, or for not
kepyng holy the feaste of the newe Moone, or for breakeyng the rest of the
Sabbath daye. For thiese obseruaunces were shadowes long beforē sig-
nifieng and rudenly puttynge such thynges, as shoulde afterwarde vns-
faynedly be exhibite by Christe. Wherefore sinc we haue nowe the bodey Whiche are
shadowes of
thynges to
come in.
selfe and since we haue the very trouth selfe openly shewed vnto vs, whyp
should we any longer feare shadowes? Whoso cleaueth to Christe beyng
now in heauen regardeth no thyng els but heauenly thinges, but walketh
furth euē the ryght pathwaye to the rewarde of immortall lyfe,

The paraphrase of Erasmus upon the Epistle

The texte.

Let no man make you shote at a wronng matche by the humblenes and holynes of Aungels in the thynges, whiche he never saw, beynge causeles p̄st up with his fleshly mynd, and holdeth not the head, whereof all the body by ioyntes and couples recepþteth nouȝtment, and is knyt together, and encreaseth with the encreasynge, that commeth fr̄ god.

Beware therfore, lest any man by callyng you backe agayn to earthly thynges fassly and sleyghtly deceyue you of that reward, whiche ye haue already begon to labour for, in stede of heauenly doctrine, teachyng you small matiers, and in stede of Ch̄ristes true religion, a superstitious wox̄yppynge of Aungels, and so auaunce and exalte hymselfe among the simple people of certayne fayned v̄sions, beynge delþous of worldy glo-
In the thynges, whiche he t̄ke, teachyng the people such thynges as leartned by aungels, whiche he never sawe. gies, hath of his owne head by hymselfe forȝed and imagined, withoute sure trusste in him, in comparsion of whom it besemeth euery christian to despise al thynges, be they never so hygh, in the meane season so trusyng v̄pō his aungels, that he falleth from Ch̄riste his heauenly head, of whome dependeth the whole bodye of the churche, whiche is from it with all spirituall ḡiftes deriued into euery member through the ioyntes and couplynge, nouȝtshed and encreaseth vnto the hyghest perfeccion spiritual, that can be, and vnto such perfeccion, as besemeth god to haue, to whome we are through Ch̄rist ioyned and coupled.

The texte.

Wherfore yf ye be dead with Christe from the ordinances of the worlde, why as though ye yet lyued in the worlde, are ye led with tradicions? Touche not, taste not, haue not, whiche all perþe through the vetye abuse, after the commaundementes and doctrines of men, whiche thynges outwardly haue the similitude of wisedome by supersticion and humblenes of mynde, and by huttynge the bodye, & in that they do the fleshe no worshyp vnto the neþde therof.

Touchenot, entenot, haue not, whiche all perþe through the vetye abuse, after the commaundementes and doctrines of men, whiche thynges outwardly haue the similitude of wisedome by supersticion and humblenes of mynde, and by huttynge the bodye, & in that they do the fleshe no worshyp vnto the neþde therof.

If Ch̄riste be to this visibele and groce worlde dead, and lyue nowe in heauen, and if ye in your kynde of lyfe be lykewyle with hym deade to the v̄suages of the worlde, hauyng an eye to noþyng, but to heauenly thynges, wherto maketh it to be subiect to mannes ordinances beynge suche, as p̄escriþe no suche thynges, as sauor of Ch̄riste, but are groce and carnall ordinances of þ worlde, as though ye were not nowe deade to suche thynges, but st̄ill lyued worlde. Why gyue you eare to any Jew p̄escriþe byng suche thynges to be obserued accoþding to the carnall meanyng of Touchenot, entenot, haue not, whiche all perþe through the vetye abuse, after the commaundementes and doctrines of men, whiche thynges outwardly haue the similitude of wisedome by supersticion and humblenes of mynde, and by huttynge the bodye, & in that they do the fleshe no worshyp vnto the neþde therof. Moles lawe? Touche not this carkas, it is not cleane, taste not this meat, dr̄ink not, whiche all perþe through the vetye abuse, after the commaundementes and doctrines of men, whiche labour to bþyng you in mynde, that in difference of meates, in obseruyng of dayes, and in other Jewyshe rules godly religion standeth, as though it so were, that Ch̄ristes doctrine were not for you sufficient. Meate, dr̄ynke, oþ apparel bþyng vs not into goddes fauour, but are soþ bodily nedes vsed, and with long longe abuse weare away, and are not the stedfast perfeccions of soules, whiche cannot be sp̄et, and yet suche as teache suche doctrine, amōg foolis and unlearned p̄etēd a fayned colour of wysoome, and with how muche moþe supersticion, and faultie humilitie they syl mēnes myndes, by so muche moþe are they made of,

of. For a plaine superstition is it to make Angels equal with Christ. And a faultie humblenes it is through Angels to loke for; that, whiche shuld of Christ hym selfe be asked, or at yestwyse through Christ of the father. Meates, drynkes, with luche other visible thinges are geuen, not to be compelled with herte of our bodyes to abstaine from them, but to the ende that with them our bodyes may be holpen, & with any kynde of apparel against wynde and wether to be maaintained and succoured, & be fed with any kynde of meates, and that in al tymes and places without any difference, whansoever it be, & as muche as for; the tyme shalbe thought nedeful. Jewes they been whose heartes are not yet circumcised frō the grosse and carnal meanyng of the lawe, whiche put luche differences.

The. iii. Chapiter.

If ye be then risen againe with Christ, luke those thinges whiche are aboue, where Christ sitteth on the right hande of God. Set your affection on heauenly thinges, and not on earthly thinges.

Bile and loue are these thinges, & vnbeseynng the true mebres of Christ. But if ye to worldy assayres be vere-
ly dead, & risen againe with Christ to the deyze of high
and euerlastynge treasures and commodities, sette at
naught luche vile matters, and seeke for; heauenly plea-
tures and thinges aboue, where Christ your head sit-
teth at the right hand of God his father. For mete it is
that al the studyes and cares of the mebres were directed to that place,
wheras the head is now present, and where the same shall with the head
hereafter reigne for; euer. For there liueth euery man, where he loueth.

For ye are dead, and your life is hid with Christ in God. Whensoever Christ, (whi- The terte.
the is our life) hal shewe him selfe, then hal ye also appeare with him in glory.

To this world ye seme dead, as whiche are neither delited with worldy
wealth, nor yet regarde luche phataltes, wherwith the worldy people are
delited. Wherfore ye liue not here among men, & yet liue ye with Christ
before God, though y in the meane season after y iudgement of the world
your life be hidden. But whattyme Christ shall come againe, and shewe
both his glory and the glory of his body to all the worlde, then shall men
see you with your head, partakers of glory.

Mortifie therfore your earthly mebres: fornicacion, vngentnes, vngnaturall lust, The terte.
evil concupiscence, and couerousnes whiche is worshippynge of idols: for whiche thin-
ges sake the wrath of God vseth to come on the children of vnbelief, among whom ye
walked somtyme, when ye liued in them. But now put ye also away frō you al such
thinges, wrath, fiersnes, maliciousnes, cursed speakeynge, filthy communication out of
your mouth.

In the meane season diligently endeavour, that all the body be like unto the high and heauenly head, whose mebres if they here dye not vterly
to carnal desyres, they cannot in heauen liue with Christ. The devill hath
bvb. i. also

The paraphrase of Erasmus upon the Epistle

also his body, whiche I elswhere called the body of synne. His membres are fornicacion, whiche among worldy people is euē p̄aised, vncleues, vnnatural luste, and suche other desyses moze filthy, than are mete to be named, desp̄e of hurtful thinges, as of glōze, honour, and vengeance, especially desp̄e of money, whiche synne among al other nighest d̄abwelth to the most outragious wickednes of all, that is to wete, to the two shippynge of idols. To these sinnes whosoever be subiecte, cannot be parakeet of the glōze of Ch̄ist. So farre are they from being the true chilđen of God, whiche are with suche outragious vices corrupted, that soz the like, he fiersely raged euē vpon his owne people the Jewes, destroiyng and disenherityng them as disobedient chilđen. With suche like horribile vices was your life also once corrupted, what tyme ye were not yet throuḡh baptisme dead with Ch̄ist, but liued as your frowarde desyses led you. Now synce Ch̄ist hath in him leſte nothyng that is mortal and peac̄hly, meete it is, synce throuḡh him ye are bo;ue againe, that ye cast away all the filthynes of your olde and fornicat life. And not onely cast away suche great enor̄mities, as we now spoke of: but also suche thinges, wherin the comen sorte of mē is wont to beate with them selfes, as w̄ath, fyerlenes, malicioſnes, cursed speakyng, that ye not onely haue your heactes pure from suche desyses, but also your mouth cleane fr̄o al filthy communication.

The texte,

Iye not one to an other, ſeyng that ye haue put of the old man with his workes, and haue put on the newe man whiche iſtenued into the knowldege and image of him, that made him, where is neither Gentile nor Jewe, circumciſion no; vncircciſion, Battatus of Sithian, bonde or free, but Ch̄ist is all in all thing.

And image
of him that
made him.

Ch̄ist is trueth ſelfe, it is not mete that ye beyng his membres ſhould lyue one to an other of you. And to be brieke, ſynce ye haue put on Ch̄ist, put of all the old peac̄hly man, with al his workes & desyses, and put on a new mā whiche wyl never be olde, but by caſon that in him the knowldege of God dayly moze and moze encreaſeth, floiſheth and buddeth vp into better and greater, after the image of Ch̄ist, which beyng a new mā him ſelfe, buildest in vs a new man, ertinguishing the olde. For as many of vs as are planted into Ch̄istes bodye, are ſo farre gone from that we were, as though we were newe made againe, in ſomuch that now no diſference is there betwixt Gentile and Jewe, betwixt the circumciſed and vncircciſed, betwixt the wylde Scithian, and the Grecian and man of Athens, no; yet betwixt the free and the bonde. Among menne ſuiche diſferences are paſſed vpon, but before God there is of ſuiche thynges no regarde, but Ch̄ist whiche is indifferently coimen to all, onely geueth al thinges to al men. Ch̄ist is to þ bondman, freedom, to the poore man vþches, to the wylde and barbarous, ciuilitie, to the vncircciſed, circumciſion. And to be brieke, throuḡh him among you are all thinges made equal, because none ſhould disdaigne other.

The texte. Therfore as electe of God, holy and beloved, put on tender mercy, kyndnes, humblenes, of minde, mekeneſ, long ſuffering, forbearyng one an other, and forgyuing one an other, if any mā haue a quarrel againe an other, as Ch̄ist forgaue you, euen ſo do ye.

Wherfore

of S. Paule to the Colossians. cap.iii. Fol. viii.

Wherfore in stede of your vile membres and vnbelemyng Ch̄ist, put on other membres, contrary to those filthy membres, which we before rehersed, and in stede of them putte on suche as are mete for the, whom God hath chosen out to be holy, and vouchsaued to loue. What membres are they, some wyl say, without doubt suche as Ch̄ist hym selfe both taught, and put in execucion, I say, tender mercy, that ye be in a readynes to help the weakenes of other, kyndnes, because ye shoulde in comen couersacion of life be tractable, humblenes of mynd, lest ye arrogantly auaunce your selfe before other, mekenes, lest ye vpon offenders vse craultie, long sufferyng, leste ye be hasty to reuenge, but beare eche one with other of you, & eche forȝeue other, if throughe mannes infirmite any thyng be among you, by reason wherof one might haue a quatel againe an other. It bese meth you to forȝeue eche others offences, sincē Ch̄ist, who offended no man, soȝgaue vs all our trespasses.

Aboue all these thinges, putte on loue, whiche is the bonde of perfites. And the The xiii. peace of God rule in your heartes, to whiche peace ye are callid in one body.

But aboue all other garmentes especially apparel your selfes with ch̄ristian charitie, who is so faire from hurting any man, that it laboresh to do euery man good, yea to do good for evill. This is the perfite & most sure bonde, wherwith the body of Ch̄ist is ioyned together, and the memb̄es abide fast, whiche would els fal on sonder. With charitie wyl folow peace and concorde, not the comen peace whiche men speake of, but such as is made and maintained by the myghtie power of Ch̄ist, stedfastly. Let her alway in your heartes wynne and haue the vpper hande, let her against malice, pride, wrath, and contention, haue the victory. For God hath called you to concorde, and hath for that purpose reconciled you all vnto him, and made you as it were, one body, to the entent þ þe like memb̄es of one body, should among your selfes be of one mynde.

And see that ye be thankful. Let the wōde of Christ dwel in you plenteously with al wisedome. Teache and exhorte your owne selues in psalmes and hymnes, and spiritual songes, syngynge with grace in your heartes to the lord;

Be not unthankful, and forȝetful of Goddes great goodnes toward you. With him shoulde we not now haue been at peace, had he not freely forȝeuen vs all our sinnes: and doeth one brother forȝetynge this, make battel againe his brother for a lytle displeasure. Shewe not among your selfe forȝeemynce in worldly wisedome. Let the wōde of Ch̄ist, whiche teacheth thinges belongynge to perfite godlynes, dwel and continue in you plentifullly, that in hym ye lauer & growe wise, so that not only your selfe knowe, what is to Ch̄ist acceptable, but be also able one to teache an other, if any be out of the way, and to geue an other watriyng, if he in his dutie be slacke, in þ meane season at all tyme merciful and joyful in hope of the blisse to come, geuyng praise to God in psalmes, in hymnes, and in spiritual songes, praysyng God, not with our mouth onely, but also moze speacially with our heart. For such are the songes, with whō God

The paraphrase of Erasmitus vpon the Epistle
is delited, lest any thinke it a great p̄aise to God, onely with his mouth
to make a noyse.

The texte. And whatsoeuer ye do in worde o; dede, do all in the name of the lord Jesu, geving
thankes to God the father by him.

Fynally whatsoeuer ye do either in wo;de o; dede, do it so, that it make
to the glory of our lord Jesus, so that all your life and conuersacion sa-
uer, exp̄esse and resemble him. Whyles ye are this wyse dōyng, if any
thing befall you, whether it be p̄sperouse o; other wyse, be not therwith
either p̄oude, o; dismayed, but so; all geue thankes to God the father
through his sonne, by whom he turneth all suche chaunces to oure weale
and auantage.

The texte. Ye wyues, submitte your selues to your owne husbandes, as it is comly in the lord.
Ye husbandes, loue your wyues and be not bitter unto them. Ye children obey your fa-
thers and mothers in all thinges, for that is well pleasyng unto the lord.

Ye wyues submitte your selues obediently unto your husbandes, so
belemeth it suche as haue taken vpō them Ch̄ristes name, so; whom it is
mete in all goodnes to go beyond other. Ye husbandes againe loue your
wyues, whom ye must rememb̄e in suche condicōn to be subiecte unto
you, that yet to them ye shoulde not be sharpe and bitter. Ye childre n be
in all thinges obedient to your fathers and mothers, though they com-
maunde you painful busines, so that the same be not vngodly. So; it is
Ch̄ristes wyll and pleasure that ye shoulde so do.

The texte. Ye fathers, p̄ouoke not your children (to anger) lest sh̄e be of a desperatē mynde.
Ye seruautes be obedient unto them that are your bodily maisters in all thinges: not
with ipe seruice as men pleaser, but in singlenes of heart fearyng God. And whatso-
euer ye do, do it heartely, as though ye did it to the lord, and not unto men: knowyng
that of the lord ye shal receiue the rewarde of inheritance: for ye serue the lord Ch̄rist,

Againe ye fathers abuse not your authōritie vpon your childre n, no; p̄ouoke them so with cruelnes, that they dilpayze. Ye seruautes in all
pointes obeye your maisters, whom by the lawe of man ye are bounde to
serue, not onely because they see, and loke vpon you, and so; feare, as the
comen sorte of heathen seruautes are wonte to do, thinkyng that they
haue done they; dueties, if they offend not they; master beyng but a man,
but also with a simple and an vnfaimed heart dōyng your duetie, not on-
ly so; feare of man, but also so; feare of God, who seeth, with what mynde
ye do, whatsoeuer ye do. So; consider in your seruice, what your master
beyng but a man deserueth, but what seruice soeuer ye do unto him, what
kynde of one soeuer he be, coumpte it, as done to Ch̄rist, and not to men,
assuryng your selfe, that of him ye shall receiue the rewarde of heauenly
inheritaunce, though your vnykynde master geue you nothyng so; your
labo; no; accoumpte you among his childre n. So; whiles ye so; Ch̄ristes
sake do seruice to vnumete maisters, ye serue Ch̄rist.

The texte. But he that doeth synne, shal receiue for his sinne, Neither is there any respecte of
persons with God,

So; as the master yf he against his seruaunt any thing offendeth, though
he

he among men be not punyshed, he shall not yet before god escape punishment: so the seruaunt that well doth his duetie, albeit he haue no rewarde of men, whiche with themselues thynke, that they to they; seruauntes are nothyng bound, when they haue done they; dueties, yet shal they not loole they; rewarde at gods hand, who putteth no differēce betwixte persones but betwixt myndes, nor considereth a mannes condicōn, but howwel he doth.

The. iii. Chapiter.

Maistres do unto your seruauntes, that whiche is iuste, and equall, knowyng that The texte. ye also haue a maister in heauen.



Sayne ye that are maistres abuse not the autho-
ritie gyuen you by mennes lawes, & not so; any per-
fection of nature, to exercise typanny vpon your ser-
uauntes, but gyue them that is iuste and lawfull,
departyng with them sufficently, in suche thynges
as are so; naturall vses necessarie, & make not so;
your pleasure to muche of some, intollerablye op-
ressing other, assuring your selues, that ye are ra-
ther with them felowes in seruice, thā maistres, so;
almuche as ye haue with them one cominen maister in heauen, at whōle
hāde ye shal fide like fauer, as your selues haue shewed to your seruantes.

Continue in prayer & warche in the same, whākēs giuing, praying also so; vs, that god
maye open unto vs the doore of vitterance, that we maye speake the misterie of Christ,
(wherfore I am also in these bōdes) that I maye vitter it, as it becommeth me to speke. The texte.

And because I wold ye shold be moze woxthie mēb̄es of Christes bo-
dy, continue in prayer, not as dull & heauy people by reason of any surfe-
tyng, but as sober & wakefull, in the same allo geuyng god thankes, so þ
ye not only desyer of god thinges to saluaciō p̄ofitable, but also gyue him
thankes so; his dayly giftes, to the intēt that whē he seeth you both thāk-
full & mindesfull, he maye be towardē you moze beneficiall. In the meane
tyme ye shal allo desyze god so; vs, þ it maye please his goodnes in suchē
sorte to take awaie al impedimentes, that his gospel maye freely be p̄ea-
ched, þ he th̄ough faith openyng mennes heartes the misterie maye enter
into al mennes mindes which beyng hitherto hidden, þ fater would now
haucknowen unto all, as touchyng Christe, th̄ough whom without helpe
of the law he offereth unto al people saluacion, so; p̄eaching wherof I lyē
in these bondes, so þ nothing lette me among al men to publish & sp̄ede a-
bōde þ gospel of Christ, which am desirous so to do freely & wout feare,
euē as he comāudē me.

Walke w̄sely towardē them, that are without, and lose no oportunitie.

Use your selues soberly & discretly with suchē, as are to Christes religiō
straungers, so that in your maners nothing appeare, þ maye either moue
them to persecute you, or withdrawe they; myndes a fauer from the gos-
pel. So; lyncē it can not be auoyded, but that ye must nedes with Heathēs,
be conuersāut, and with them liue familielē, let them in you fynde, that
th̄ough your new p̄ofession ye are in all poyntes becomē therby better,
& moze courteys, namely þ any suchē thing chaūce, wherin wout vreache
of religion ye maye do them pleasure. Nowe must we specially so; the p̄e-
sent tyme endeuour, that all be allured to the p̄ofession of the gospele.

The

The paraphrase of Erasmus vpon the Epistle

The oþ;tunitie wherof must not with ianglyng and bapne contentions be loste, but be bought rather with all the p̄ecious goodes and treasures that we haue. For this gyue ouer your honoure, departe with youte mo-neye, so; this awaþ with your desyer to reuenge. Yf with the losse of such things the gospell be furthered, then thinke as it is in dede that your ad-uauntage is great.

The texte.

Let your speache be alwayes well sauoured and poudred with salte, that ye maye knowe, howe ye ought to answere euery man.

Let not your speache to them be rep̄ochefull and roughe, but let it sa-
uour of courtesy and gentlenes, & be poudred with the salte of wyldome,
remedyng that gentle ipeache rather souleth fierle stomackes, & discri-
cion teacheth, what, to whome, & with what sobernes we ought to answer.
We must otherwile vse our selfe towarde vprinces and gouernours of the
w̄lde, otherwyle with meane men, & otherwile with lowe persons, after
one soþte with such as are gentle, & after an other soþte with such as are
furnishe, otherwile with learned, otherwile with unlearned. After such
soþte muste oure language be tempered vnto euery manes condicione, that
it may further & promote the gospel. Some time better is it to gyue place
wher he whome ye intende to teache, with rep̄ochefull wordes gaynlyng
your teachyng, or he whome thou speakes vnto, goeth couertly aboue to
hurte thy doctrine.

The texte.

Of all my busines shall ye be certified by Tychicus, the beloued brother and faith-
full minister, and felowe seruaunt in the lord, whom I haue sent vnto you for the same
purpose, that he myght knowe what ye doe, and that he myght comfort your heittes, id
one Onesimus a faithfull and beloued brother whiche is one of you. They shall shewe
you of all thinges whiche are a dypng heret.

Of my state I w̄ryte not vnto you, but of that shal Tichicus, the beate
of these letters, certifie you, through one comen profession, my well belo-
ued brother, faithfull minister, & felowe seruaunt in preaching the gospel,
whome I for this purpose sente thither, both to the intent that by hym ye
shoulde knowe, what is here done among vs, and by hym to be certified,
howe ye doe, that youte myndes maye through his communicacion be re-
fresched, and myne also by his good reporte made of you. And with Tychi-
chus haue I sent Onesimus, whome I would ye shoulde not esteme and
tudge by his olde kynde of lyfe, synce he is nowe my faythful, and beloued
brother, whome for this cause ye oughte to make the moþe of, because he is
a Gentile as ye be, and of an uncircumcised one, tourned to Christe. These
two shall to you make faythfull reporte, of such things as are here done
among vs, as ferre as is expedient for you to knowe.

The texte.

Aristarchus my prison felowe saluteth you, and Marcus Barnabas systers sonne: tou-
chynge whom ye receyued commaundementes, Yf he come vnto you, receyue hym: and
Iesus, whiche is called Justus, whiche are of the circumcision. These onylie are my
workefelowes vnto the kyngdome of god, whiche haue bene vnto my consolacion.

Aristarchus saluteth you, and albeit he be a Jew, yet for his like fayth,
ye shoulde make muche of hym. for hym haue I for Christes gospels sake
of my emp̄isonment felow and pertaker. Marcus also, Barnabas systers
sonne whom ye wel knowe, saluteth you, whome I at an other tyme com-
mended vnto you, comauinding you than, as we noþe do, that if he come
to you, that ye with al gentlenes receyue and enterteyn hym. Iesus also,
whose surname is Justus greteth you.

These

of S. Paule to the Colossians. cap. iii. fol. x

These are in dede to you of a straunge nacion, I saye of the Jewes, and yet of you woxthie to be fauoured, because they in preaching the kyngdō of god are my woxkeslowes, and were vnto me in the afflictions, whiche I suffer, very cherefull.

Epaphras the seruaunte of Christe, (which is one of you) saluteth you, and alwayes The texte. laboureth feruently for you in prayers, that ye maye stande perse and ful, in al the wil of god. For I beare hym recorde, that he hath a feruent mynde for you, and them that are of Laodicia, and them that are of Hierapolis.

Epaphras greeteth you, whiche is one of you, not only by the profel-
sion of Christes name, but also one of the same countrey, who so hattelye
fauoreth you, that he mosle feruently for you maketh his prayer to god, &
ye by his helpe maye stedfastly contine in that ye haue begunne, and not
be unperfite christians, but in doing al suche thinges, as god requireth, per-
se and full. For in this I beare hym recorde, that he hath a feruent loue
towarde you, and not toward you onely, but also towarde all them, that
are of Laodicia and Hierapolis, whiche border nigh vnto you.

Deare Lucas the physcion greeteth you and Demas. Salute the b̄:thren whiche are The texte.
of Laodicia, and salute Nympas, and the congregacion, whiche is in his house.

Lucas the physcion, whō I singulerly loue, greeteth you, & so doth also
Demas, whiche as yet is with me. Salute aswell other b̄:thren, that be
at Laodicia, as also especially Nympa, with all the congregacion, that
is in his house.

And when the epistle is red of you, make that it be red also in the congregacion of The texte.
the Laodicians, and that ye lykewyse reade the epistle of Laodicia.

Assone as this epistle is rehearsed among you, cause that the same also
be read in the congregacion of the Laodicians, and agayne read ye the E-
pistle, which from Laodicia I wrote to Timothe, that they maye profite
more.

And saye to Archippus: take hede to thy office, that thou hast receyued in the lorde, The texte.
that thou fulfyll it. The salutation by the hand of me Paule, remembre my bondes, the
grace of our lorde Jesu Christ be with you. Amen.

Saye in my name these wōdes to Archippus your ruler: loke about and
take hede, what charge thou hast taken in hande. It is no mannes busyn- Take hede to
nes and cure, but gods, which is committed vnto the. See thou perfourme thy office,
that thou haste vndertaken, as whiche shalte therof to the lorde yelde ac-
coumpte. But because this Epistle with you shoulde be of moxe credite, lo
I subscribe gretynge to you all with myne owne hande, with Paules
hande (I saye) whome ye wel knowe. Remembre my bondes, whom I beare
for your sake, and lyue after suche sorte, that I of them be not made alha-
med. The grace of Jesus be alwayes with you. Amen.

Finis,